*as realities are abstractions. He illustrates this truth by a few apt examples,*

tt (7) Now as the sounds of a drum, when beaten
cannot be seized externally (by themselves) but the sound
is seized, when the drum is seized or the beater of the drum ;
" (8) And as the sounds of a conch-shell, when blown,
cannot be seized externally (by themselves), but the sound
is seized, when the shell is seized or the blower of the shell;
" (9) And as the sounds of a lute, when played cannot
be seized externally (by themselves) but the sound is seized,
when the lute is seized or the player of the lute.
" (10) As clouds of smoke proceed by themselves out
of a lighted fire kindled with damp fuel,
thus verily, 0 Maitreyi,
has been breathed forth from this great Being what we have
as Rig Veda, Yajur-Veda, Sama-Veda, Atharvangirasas
Ithihasa (legends), Purana (cosmogonies), Vidya (knowledge),
the Upanishads, Slokas (verses), Sutras (prose rules), Anurya-
khayanas (glosses), Vyakhanas (commentaries). From Him
alone all these were breathed forth.
" (11) As all waters find their centre in the sea^ all
touches in the skin, all tastes in the tongue, all smells in the
nose, all colours in the eye, all sounds in

the ear, all percepts
in the mind, all knowledge in the heart, all actions in the
hands, all movements in the feet, and all the Vedas in speech,—
cc (12) As a lump of salt, when thrown into water,
becomes dissolved in the water, and could not be taken out
again, but wherever we taste (the water) it is salt,—thus
verily, 0 Maitreyi, does this great Being, endless, unlimited,
consisting of nothing but knowledge, rise from out of these
elements and vanish again in them. When he has departed,
there is no more knowledge (name). I say, 0 Maitreyi".
Thus spoke Yajnavalkya.
ts (13) Then Matireyi said: ct Here thou hast be-
wildered me. Sir, when thou sayest that having departed
there is no more knowledge." But Yajnavalkya replied: